

THE HELSINKI DECLARATION

(The principles and inevitability of Biafra freedom)

by

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1.0 INTRODUCTION

My fellow Biafrans, greetings to you all! Today, October 20, 2023, here in Helsinki Finland, as I look back over two years since the abduction and extraordinary rendition of our leader, Onyendu Mazi Nnamdi Kanu (MNK) and the severe sufferings this act brought unto our people, I am saddened by the extreme cruelty the Nigerian state has unleashed on our people. At the same time, I am overwhelmed by the tenacity and unflinching spirit of our people. We have endured a lot and stand to endure even more, underscoring our resolve to attain our inalienable God-given rights to existence, freedom, pursuit of happiness and livelihood. The Nigerian state has been anything but an impediment to all these ideals. Hence our resolve to exit the enclave has never been more urgent.

I salute the courage of Biafrans in the homeland who have borne the brunt of Nigeria state-sponsored cruelty, particularly, those that have paid the ultimate prize and their families. To the Biafrans in diaspora, I cannot thank you enough for standing up for your compatriots and being a source of hope for the defenseless people in the homeland, who are victims in many respects, including loss of collective wealth to a select privileged few who then turn around and denigrate the people as “miscreants.” This sorry state of the enclave is the primary inspiration for MNK’s fight for the freedom of our people on realization that a fix within the current enclave and its institutions is impossible.

We have demonstrated beyond doubt our resolve to be free and we must stay focused until our freedom is achieved!

1.1 THE STATE OF BIAFRA CONFRONTS TWO EVILS

Biafra peoples' right to self-determination, self-preservation, and a secured homeland are at odds with British imperialism and insatiable appetite for economic exploitation of the nation on the one hand and Arab-Muslim expansionism on the other. As our late leader Chukwuemeka Odumegwu Ojukwu clearly described in one of our foundational documents - The Ahiara Declaration, these forces at play remain unchanged despite the passage of time. As in 1966, subjugation and unwarranted massacre of thousands of Biafrans, are the main reasons for our agitation for an independent state of Biafra, which must confront the dual evils of British imperialism and Arab-Muslim expansionism. The confluence of these two evils, is the principal reason Nigeria is structured to fail. It is also the singular reason Biafra freedom from Nigeria is inevitable, even though it is also the greatest impediment. It would be childish to assume that these obstacles have disappeared. However, this time we are probably better positioned to manage their complexities better than before, particularly, on the account of egregious activities of the Nigeria state and their sponsors. We will use all available means known and unknown to mankind to fight for our freedom. You are already seeing the impact of sit-at-home, which was initiated to demand the release of our leader, MNK.

1.1.1 BRITISH IMPERIALISM

The British prejudice against Biafra and Igbos in particular played out again recently in a predictable fashion. After orchestrating the kidnap, torture, and rendition of our leader, the three co-conspirators had to assemble in London to celebrate their feat. The British Prime Minister Boris Johnson, the Kenyan President Uhuru Kenyatta, and Nigeria President Muhammadu Buhari, assembled in London in the summer of 2021 after the kidnap of MNK, not for an economic summit, not for a commonwealth meeting, but for what appears to be, to crack glasses of champagne for a job well done. Two years after MNK was renditioned, he remains in solitary confinement despite his failing health and two court judgments for his release. Britain is yet to make public

pronouncement denouncing abduction and continued detention of their citizen, MNK. Sit-at-home initiated to demand his release and Biafra referendum is having the desired effect and remains a potent tool in our toolkit until MNK is released.

In one of Buhari's interviews in London, he justified his policies and marginalization of the southeast by claiming the region did not vote for him. The British interviewer did not attempt to educate the Almajiri president that a president is for all not just those that voted for him. Buhari's disdain for the southeast is epoch and he would never resist an opportunity to slight the region. Despite making incendiary statements and infamously characterizing the region as a "dot," those with the heads to put numbers together have now revealed that Biafra-initiated sit-at-home civil disobedience is causing Nigeria to lose 30% of her gross domestic product. So, a dot can translate to 30%? What a powerful revelation for a region so maligned.

Even the imperialist British was getting rattled too. If Britain was disposed to a Nigeria president from the southeast, they would have probably been able to persuade one of the major parties to field a candidate from the region, especially because it was the region's turn to produce the next president. Rather, they opted to play the British card. They called Peter Obi to 10 Downing Street and got him to leave his party (PDP) and run under the platform of a fringe party (Labour). Britain knew that Peter Obi could not win a presidential election running on fringe party platform. But in Peter Obi, they saw an opportunity to use one stone to kill two birds. Peter Obi's participation in the sham election will give it credibility and at the same time, distract us from making progress with our agitation for Biafra freedom. But all those pranks failed. Our struggle has made giant strides, and we are ever closer to our freedom.

1.1.2 ARAB-MUSLIM EXPANSIONISM

As variously expressed by northern leaders including former Kano state Governor, Kwakwanso and the current vice president, Shetima, marginalization of Biafrans and Igbos in particular has become an unwritten policy of the Nigeria state. This marginalization plays out in

several spheres of national life - from resource sharing to lack of appointment of Biafrans to sensitive positions. There is a scandalous lack of infrastructure in Biafra land, indicating absence of the federal government. The few federal roads that exist are poorly maintained. The federal government refuses to maintain these roads even when they are completely impassable, yet the federal government refuses to grant state governments permission to maintain sensitive federal roads within their jurisdiction. For example, Onitsha-Owerri Road has been completely severed by gully erosion at Onitsha. On the other end of the city, the Onitsha –Enugu expressway is impassable. In effect, except for the Onitsha-Asaba Road, Onitsha town is essentially isolated, and the resultant traffic deadlock can result in journeys of one hour taking upwards of eight hours. This has been the state of roads in the region. The citizens, with poor understanding of their rights and obligations of their governments to them, are forced to live in conditions that will be considered inhuman in other parts of the world.

There is nothing they have not tried. Without exception, foreign investors are steered away from the region by Nigeria government. It is not by error that there is no government funded industries in the area, no functional international airport, no railroad, no seaport despite the fact that Biafra covers the largest segment of the Nigeria's coastal exposure. In fact, the Niger delta is the only major River delta in the world without a seaport. By comparison, Nile delta has at least 2 seaports, Mississippi delta has 7 of the 50 largest seaports in the United States, Ganges-Brahmaputra delta has 4 seaports - 2 each on the India and Bangladesh parts of the delta. Nigeria is possibly also the only country in the world actively pursuing policies to marginalize and strangle its otherwise most productive population. The lack of a national inclusive agenda has been the bane of the country. It has always been different ethnic nationalities pursuing sectional agenda with those in power pursuing policies that adversely affect the others, again underscoring the absence of nationhood and any idea of "one Nigeria" is merely a lip service destined to a

catastrophic end, which needn't to be further postponed. Biafra extrication from Nigeria need not to be further delayed.

The reemergence of Biafra agitation was initially anchored on poor governance and marginalization. However, the agitation quickly changed to self-preservation after the US led NATO forces deposed the Libyan leader, Col Muammar Gaddafi. It is widely believed that Islamic militants from that war soon set their eyes on Nigeria with the invitation of northern politicians who wanted power returned to the north. The terrorists under several identities including Boko Haram, ISWAP, Fulani herdsmen, etc quickly established presence in Nigeria. Their first footprint was abducting 300 Chibok girls from their school. The failure of the international community to rescue those girls emboldened the terrorists. Since then, they have acted with impunity and have taken a wide range of targets ranging from invading military installations and killing soldiers to invading indigenous communities and butchering scores of people, which has occurred with regular frequencies. It was not long before elements from the north started verbalizing that Fulanis in different parts of the world are Nigerians, with expressed invitation for them to come and settle in Nigeria.

To settle in Nigeria, they would need land and to get the land, they are not buying it, rather, they are forcefully invading indigenous communities and forcing them out of their land while leaving many dead. Those that survive the attacks end up in internally displaced peoples' camps. There are millions of people now in those camps and these rampaging Fulani invaders have had the effrontery to still attack people in these camps. The Fulani controlled Nigeria state's desire to increase Fulani population in Nigeria explains why the security operatives have not been helping in checking the activities of the invaders. In many instances, the security operatives have been accused of aiding the terrorists' inhuman activities as they have not done much to stop them. Retired General Theophilus Danjuma has publicly accused the military of complicity and encouraged citizens to arm themselves for self-defense because people waiting on protection

from security operatives would end up being kidnapped or killed by the invaders. So, the agitation for Biafra freedom has since shifted from agitation against marginalization to agitation for self-preservation or at least, the latter has bolstered the former.

Despite their unimaginable crimes against humanity, Fulani leaders will go to any length to minimize and normalize Fulani Jihadist atrocities in Nigeria. Nasir El Rufia publicly stated that kidnapping is Fulani people's business and shockingly likened it to Igbo people dealing on motor parts. The kidnappers invade communities and abduct people or lay siege on the roads and often unsuspecting travelers are their victims. People who are not able to pay ransom are killed in front of the other abductees and their body parts sold for money. It beats my imagination that people in other parts of Nigeria, except Biafra, are not doing much to checkmate Fulani atrocities. But Biafrans frequently run into confrontations with the police and military who are not deployed to protect the people but to kill them extrajudicially.

1.2 THE COMPLICITY OF BIAFRA POLITICIANS AND OHANEZE

The political class who routinely go to northern Nigeria for indoctrination and oath swearing, have become willing tools with which the oppressors utilize in implementing their evil agenda against Biafra people. In many instances, these politicians and leaders from the region lack the moral grounds to fight for the interests of the people they serve and, in several occasions, have openly canvassed for measures that are clearly against the peoples' interests. They have solicited for the military to invade their communities and indiscriminately kill people and destroy their properties. These same politicians will ironically oppose such measures when other regions of the country are involved or in matters affecting neighboring countries. Very recently, a former governor and current senator, Orji Uzo kalu, who frequently called former dictator Muhammadu Buhari, "my father," bragged on multiple occasions about getting Tucano jets from his "father" to bomb villages in Biafra land. This same senator openly advised against sending the military to

Niger republic when it seemed that Nigeria was working with foreign interests to intervene militarily in Niger following the coup that removed Mohamed Bazoum from power. One of the senator's reasons was that people in Niger republic "are our brothers," indicating that people in Biafra territory, for which he would proudly send military jets to bomb, are not his brothers.

There have been instances of military invasion of villages with associated indiscriminate killings and destruction of properties in Biafra land each time gunmen attack military personnel. But such was never the case whenever the military was attacked in the north. Of note, military jets have been shot down in the north and villages where these attacks happened were never attacked by the military. Likewise, the national defense academy Kaduna was attacked by terrorists and many soldiers killed but there was never a reprisal attack by the military on the host communities. Kuje prison in Abuja was likewise attacked by the terrorists, again, the heaven did not fall by the military conducting a reprisal attack on the community. The story goes on. A clear picture of double standards, all indicating that the notion of "one Nigeria" is a deceit and unrivaled fraud, hence, our unflinching resolve for an independent nation where security, equity, and justice would prevail.

Many military officers have been slain by terrorists in the north and many indigenous communities have also become victims. However, when these terrorists are caught, the government claims to rehabilitate them, with virtually no accountability for their crimes against humanity. Rather, they are given a variety of favorable treatments, including placing them in the military, police or customs. By contrast, people carrying flags in Biafra land and agitating for good governance and self-determination are marked for extrajudicial killing.

1.3 OHANEZE, BIAFRA POLITICIANS, WITHOUT REGARD FOR BIAFRAN LIVES

In 1954 at the Commonwealth games in Vancouver, Canada, Emmanuel Ifeajuna got Nigeria its first gold medal in an international tournament. A feat that was internationally celebrated in the whole of Africa as he was also the first black African to win such a laurel at an international stage. It took several decades before Nigeria could win another gold medal in an international stage. Chioma Ajunwa jumped to Olympic gold in Atlanta 1996. In that same tournament, Kanu Nwankwo led Nigeria Olympic soccer team (that was predominantly of Biafran extraction) to gold, beating the much celebrated Brazilian and Argentinian teams on their way. Not to forget the exploits of the Nduka Ugbade led Golden Eaglets in 1985 and the others that followed after.

In the last 1 - 2 years, several videos have been circulating in social media showcasing the ingenuity of Biafran youths. I have watched many of these videos with reverence. I watched a Biafran youth display three prototype motor bikes and also a prototype airplane that despite its deficiencies, was able to fly. This youth, who stated having visions of his inventions in his dreams, could easily be seen as the Biafran version of American Wright Brothers. Another of these youths built a remotely controlled drone. One of the youths displayed a stylistic design of a car with intriguing built-in functions, such as rotating the driver's seat to let the driver out. Another youth built an ATM that actually dispensed naira notes. Yet another demonstrated infrastructural prototype for refining crude oil and generating electricity that actually lit up electric bulbs. Last but not least, another built a payloador and demonstrated its use in excavating sand and possibly dumping it in a desired location. A country that is looking for talents to make it great would readily latch onto these talents, but Nigeria would rather kill your talents than utilize it, particularly if you are Biafran. (For these Biafrans whose inventions are discussed above, I am announcing a scholarship for them to pursue education and develop their inventions for the service of Biafra).

One thing is common with all these super gifted athletes and inventors. They were born by parents – mom and dad, who probably did not have pedigree in their show of talents. In particular, our budding inventors have parents who may not have had substantial education, talk less of pedigree in science and technology. So, when you set out to kill on sight males and females suspected to be Biafran supporters or Indigenous People of Biafra (IPOB) members, you are unwittingly killing the potential mom or dad that may give birth to that super footballer or inventor of tomorrow. Why is this important? Many Biafran youths that are being slain today extrajudicially by state police and military, for no crime other than being male and in some cases female and found in the Southeast, could be the mom or dad of that supper talent tomorrow. Most countries of the world deploy their military to protect their citizens but not to kill them.

Soon after Muhammadu Buhari on June 1, 2021 threatened to “talk to IPOB in the language they would understand” for agitating for Biafra, the inspector general of police, Baba Usman, instructed his officers to “kill them, kill all of them and don’t worry about human rights.” The administration reshuffled its security apparatuses to ensure Igbos are removed from strategic positions. Since then, the military and police have unleashed mayhem across the Southeast, killing, maiming, burning houses across Southeast states and traumatizing the entire region. Not only that the Southeast governors and the Ohaneze have not condemned these atrocities, in many cases they were seen to be facilitating them. The military and Police invaded Ebonyi and Imo States on the invitation of the governors of the states, Dave Umahi and Hope Uzodinma respectively. Apparently in a race for who would pacify their Fulani masters more by killing the people they are supposed to be protecting. At that time, Buhari expressed determination to “get rid of miscreants” in the southeast. He expressed this desire while doing nothing about the super-miscreants and murderers pillaging the north and committing mass murders daily. For the avoidance of doubt, let it be said that there are no miscreants in the southeast. What baffles me the most is how and why the Ohanaeze and southeast governors were willing accomplices of

Buhari's evil agenda against the Southeast. In terms of mental health and other health indicators, the long-term effects of these unwarranted killings, destruction of lives and property and exposure of large segments of the population to trauma, is a subject of another discussion.

By the time the military and police were done with their initial incursions, the Ohaneze on August 4, 2021, commended them for bringing back safety, which literally meant, thank you for killing our people. Their celebration of these killings would soon be questioned when shortly after, August 5, Human Rights International indicted the Buhari government for extrajudicial killings of at least 115 people in the Southeast from March to June 2021. But at Owerri Federal Medical center, the facility was said to be overflowing with corpses of those extrajudicially murdered by the police and military. On October 3, 2021, the facility and the state government issued a public notice for the corpses to be claimed within 2 weeks or they would be buried in a mass grave. There was a mass outcry against the 2 weeks deadline to claim the dead or plan for mass burial of people slaughtered by government agents. Many of these people had been killed without their families knowing.

Subsequent and repeat indiscriminate military/police killings and burnings of homes in Imo, Abia, Ebonyi, Enugu, and other parts of Biafra land, have occurred without any meaningful condemnation from Ohaneze nor the governors. Anambra state was relatively spared from the killings from June 2021 until November 6, 2021 elections. The Buhari administration deployed over 3400 security forces to Anambra State (with the usual order to shot Biafra sympathizers) as the administration was determined to conduct an election for state governor that many believed was a sham arrangement to impose a governor on the state and given a historical backdrop of declaring winners even when elections do not take place. In addition, politicians have notoriously disappointed by not serving the people, rather, they siphon public funds for their personal use. The result is lack of infrastructural development and deterioration of the few existing ones.

All these military deployments in the Southeast are happening in the face of unimaginable insecurity and wanton loss of life in the north orchestrated by Boko Haram, ISWAP, Miyetti Allah, Fulani herdsmen, bandits, etc. But the President Buhari's administration was not interested in deploying the military to the north against his ethnic Fulani regardless of their criminality. At least, not to the extent of killing them. Rather, the military and police (predominantly from Southern Nigeria and the Middle Belt), are frequently the victims of their attacks and there was never a military or police revenge mission on the communities these attacks occur. We are frequently told that large numbers of them have repented, which makes way for them to be rewarded with placement in the military, police, and other agencies. The regime employed the tactics of minimizing the crimes of Fulani ethnic group (for example, describing kidnap and slaughter of people as business) while at the same time exaggerating and mischaracterizing as criminal, other groups' protest against Buhari's failures.

Citizens of the world have a right to express their displeasure with their governments and most reasonable countries respond with dialogue and engagement. Between December 2001 and June 2002, we watched with bewilderment as Argentinians were on the street daily until they got a president that was sensitive to their aspirations. During those six months period, at least four presidents took office in Argentina and resigned in response to popular opinion. The power of the military and police was not unleashed on the people. But in Nigeria, the story is different. Certain segments of society were comfortable with Buhari's catastrophic humanitarian disaster and senseless loss of lives. Throughout his administration, there was no coherent and sustained voice that asked the president to resign, which understandably was linked to Nigeria's ethnic politics. Even though Buhari was a terrible president for the generality of Nigerians, he executed the Fulani agenda without question. Yet people talk about "one Nigeria." No country will be one without inclusion, equity, and justice.

Unleashing your military on the people you are supposed to protect instead of engaging on dialogue and making sustained effort to address grievances, has the opposite effect. You cannot claim one Nigeria, while at the same time exclude segments of the country from the benefits of belonging to the same country. When you choose marginalization as a tool, you have wittingly or unwittingly signed up to fail. Olusegun Obasanjo has not always been pro Igbo. In his first administration as civilian head of state (1999-2003), he played the marginalization game against the Igbo and chose Andy Uba to play the role Laaretta Onochie played for Buhari. As an assistant to the president, these people would readily spit at agitation for Igbo interests. But all that changed in Obasanjo's second term. He heeded to Gani Fawehinmi's admonition that Obasanjo could not be serious with development with his continued marginalization of the Igbo despite their creativity and industry. Subsequently, Obasanjo appointed Charles Soludo and Ngozi Okonjo-Iweala as the governor of the central bank and minister of finance, respectively. Both esteemed Igbo son and daughter were instrumental to economic policies and reforms that ultimately qualified and earned Nigeria debt forgiveness, thus freed up much needed fund for development.

Many of us living abroad have seen that many countries that have embraced equity and justice are doing well. United States of America, Russia, Australia, and China are some of the countries with intimidating mix of talent and natural resources, which they have deployed to optimum effect. Not all developed countries are endowed with natural resources but in the absence of abundant natural resources, those that have chosen to tap into their human resources, inclusiveness, equity, justice, and utilizing the right talents for the right purposes are also doing phenomenally well. These countries include Japan, Singapore, Israel, New Zealand, and EU countries. Having natural resource endowments gives additional tools in your toolkit and this is the reason why countries with natural resources should be doing well. The United Arab Emirates (UAE) provides a classic example of the role of abundance of natural resources in development

and nation building. UAE provides an enviable case for leaders with desire to serve the people and elevate their country. They have demonstrated a propensity to utilize their earnings from oil and gas resources to hire the best infrastructural developers in the world and in the shortest possible time have turned their country into a marvel.

Despite abundant natural and human resources, Nigeria continues to struggle. Despite claims of one Nigeria, there is rarely a national agenda that is not ethnically engineered by the ethnic group in power to shortchange other groups. Having, cattle roaming the highways, low ways, townships, villages, farmlands and destroying people's livelihood and worst of all, killing the people if they complain, is beyond imagination and definitely at variance with equity, justice, fairness, and building a united prosperous country. One group's livelihood should not be another group's ruin. At this stage of human development, the least expected of any serious country is to at least copy and adopt technologies and practices that have been developed and proven to work in other places.

1.4 THE CONCEPT OF EQUITY AND JUSTICE

Let's say that equity and justice is said to prevail when you have a system that works for everyone regardless of who they are. But very often, that is not the case. So, you have the oppressed who suffers under the extant instruments of law/behavior patterns imposed by the oppressors. When the oppressed come to a realization of gross injustices meted out to them and are willing to agitate for remedies, things begin to change. The oppressors acknowledge injustices (intentional or not) and are willing to negotiate for remedies to address the injustices (usually through reforms and instruments of law).

Else, oppressed people's demand for their rights and privileges and the refusal of the oppressors to acknowledge these demands lead to violent confrontations. This is the route the

Nigeria government has chosen. The route of killings and destruction as mechanism to stop the agitation.

Alternative to agitation is to continue to live under the status quo - oppression, subjugation, denial of basic human rights and basic amenities. Most peoples of the world would rather die than live under these circumstances. Hence, they fight for freedom. We Biafra people must fight for our freedom. Mental and structural (economic and political) enslavement in our homeland is not an option. Our forefathers in Biafra land did not bequeath unto us a despondent society. The present-day politicians cannot force one unto us.

The USA rebelled against the British colonialists and eventually fought a war (April 19, 1775 – September 3, 1783) to free themselves from paying taxes that were not spent on their wellbeing but for the upkeep of someone else in a foreign land (taxes imposed without their participation in parliament). These men (George Washington, Benjamin Franklin, Thomas Jefferson and their compatriots) gathered together, thought through their opportunities and challenges and crafted (September 17, 1787) statements that were intended to advance mankind - in the name of the US constitution - “we the people.”

Because it was deeply thought out and intended to advance humanity, after over 200 years, it is still the constitution. It has undergone several amendments (many of which in response to agitation) over the years to make it more just, more inclusive. Compare that with how many constitutions the zoo has had in its 60+ years short life. Ironically, none of the zoo constitutions comes close to the noble goal of advancing humanity. Rather, a shameless charade aimed at subjugating the people by a favored ethnic Fulani.

In the face of brazen display of injustice, subjugation, marginalization, discrimination, deprivation, it is abnormal not to agitate. The course it takes depends on how the oppressors choose to

respond. Whether they choose to send negotiators in honest effort to address the issues or they double down and send the military and police.

As it turned out, our host for this convention, Finland fought their own wars for their freedom. Most people of the world will fight to the end when faced with threats to their survival and wellbeing. So, it is natural to agitate.

I don't care how the Webster or Oxford dictionary defines agitation, based on our lived experiences, I stand here today to define agitation as a natural adaptation to threats to our survival and wellbeing. So, it is normal to agitate. What is abnormal is not agitating in the face of threats to one's survival and wellbeing. Woe unto those that have chosen to keep mute while millions of their compatriots undergo unimaginable inhuman treatments on the scale Nigeria has imposed on our people. And there are many such people.

During our preparation for the opening of the Biafra administrative office in Baltimore MD. We wrote letters to the community. One church (Trinity Church in Baltimore) asked us, "you are not the only people from that country in this church, why is it you are the only ones talking about this?" By the time the pastor saw the scale of the government-sponsored genocide in the land, he was overwhelmed and asked, "does the US government know about these?" The US ambassador to Nigeria (Mary Beth Leonard) should answer the question. Also, the US Secretary of State Anthony Blinken whose first action as Secretary of State was to remove Nigeria from the list of countries where Christians are persecuted, should answer the question.

Of course, the US government knows about the killings, but they prefer not to do anything and not to give it publicity. They understand that publicizing it will result in their citizens forcing them to do something. It was in response to publicity of the Biafra-Nigeria war of 1967-70 that Bruce Mayrock, aged 20 and a student at Columbia University, New York, on May 29, 1969, set himself ablaze in front of the United Nations (UN) Building in New York City during a session of

the UN. Bruce shortly after, died from his burn injuries. As a 20-year-old and an heir of an affluent family (Mayrock/Fortunoff), he had a bright future ahead of him. He did not have to do what he did. But seeing the senseless massacre of Biafrans during the Nigeria-Biafra civil war (1967-70) was more than he could handle. He could not understand why the world and in particular the United States of America could let extreme wickedness go on for so long as the obnoxious images of man's inhumanity to man as exemplified by death and destruction and millions of Biafran Children dying from Kwashiorkor were shown on television around the world.

Bruce probably became aware of the Biafra-Nigeria conflict because it was covered by the media and consequently, he did the unthinkable - many believe helped to force the Nixon administration's hand to end the war. But unknown to him, and even till today, nobody (not the US, EU, AU, nor the UN) wants to go against British interest – keeping Nigeria one, despite the fact that it is a marriage fundamentally structured to fail.

While the 1967-70 war ended, what did not end is the killings, but this time, it is not being reported on the news. It is as though there is an international conspiracy not to talk about the ongoing conflict in Nigeria. For more than a decade now, Biafrans are once again agitating for freedom. What was initially motivated by agitation against marginalization, has transformed to agitation for self-preservation as the Nigeria government under the control of ethnic Fulani, appear to be pursuing an agenda to increase Fulani population in the country. This agenda has led the Nigeria government to encourage Fulani invasion of communities and slaughtering everyone (men, women, adults and children) on their way. They kill children and cut off their heads. They kill pregnant women, open up their bellies and bring out their fetuses and cut them into pieces. And these have been the pattern community after community and one attack after another. Now that the world has seen similar killings in Israel after Hamas invaded of Israel on October 07, 2023, most people are wondering how someone could unleash this extreme cruelty on innocent Israelis?

As you listen to me, you may be compelled to think that I am making it up. Understandably so because it is too cruel, too gruesome to be true. You may further query (as the Pastor I earlier mentioned wondered), if it were true, why is it not on the news. This is exactly why the suspicion of international conspiracy makes sense. Because there is nowhere else in the world that this manner of despicable acts could be going on and it would not make headline news. The atrocities don't get mentioned in the news and major social media platforms like Google and Meta forbid using their platforms to share these images and videos. Nonetheless, they have managed to find their ways to the internet. A simple google search will lead you to a trove of gory images and videos that would almost certainly repulse you.

So, you have one of the worst government-sponsored violence in human history unfolding in Nigeria and it's not being discussed anywhere. Not on the news and definitely not at the UN. Many people have accused Nigerian authorities of complicity as the government has not demonstrated any meaningful interest in stopping the atrocities which often happen within the reach of military units or close enough for the military to be able to prevent or stop them from happening. It is as though the government has come to accept these atrocities as a norm and what appears to be unacceptable to them is when communities organize themselves in self-defense.

Agitation for Biafra that reemerged again more than a decade ago to protest exclusion from governance and marginalization in respect of resource sharing and infrastructure development, has since turned to agitation for self-preservation. But instead of addressing the issues causing the agitation, the Nigeria government wants to kill the agitators. In most parts of the world, when people agitate, they get negotiators to help find a framework that addresses the issues and hopefully work out a satisfactory solution. But in the case of Biafra agitation, the government is unwilling to make any concessions and instead has doubled down. They send the

military to “stamp out the agitation,” resulting in military invasion of Biafra communities, indiscriminate killings and destruction of homes and property.

At this time, parts of Biafra territory have seen ongoing military invasion and people are being killed every day; noteworthy are Izu River massacre under Governor Peter Obi, Onitsha/Nkpor Massacre under Governor Obianor, Ogbaru massacre under Governor Soludo, Oyibo massacre under Governor Wike, Ohafia & Aba massacres under Governor Ikpeazu, widespread Ebonyi massacre under Governor Umahi, widespread Enugu massacres under Governor Ugwuanyi, widespread Imo massacres including repeated invasions of Izombe, Orlu, Orsu, under Governor Uzodinma. In all these, tens of thousands of Biafrans have been killed. Again, unlike 1967-70, the atrocities are not being reported by the media and those in positions of authority in the world prefer to pretend like nothing is happening. For the eight years (2015-23) Buhari was in office, Buhari and his military and police chieftains openly espoused their plans to kill the agitators extrajudicially. The current nascent government of Bola Tinubu has continued with the same plan. They are continuing with invading communities and killing whoever they perceive as an agitator. They are yet to make any concessions regarding the fundamental causes of the agitation in the first place. What is baffling is that politicians from the region are quick to invite the military to kill their people even when northern politicians would resist military involvement in tackling the violence in the north.

In a democracy (power derived from voting strength), one would think that politicians would work hard to preserve their voting populations. But as we have seen very often, politicians in Biafra land have been the instrument and tools for elimination of their own people. They appear too willing to indulge in this behavior because their mandates are not derived from the people, rather, from their commitments to serve as agents of the Fulani caliphate - a position they assume with a ritualistic visit to the caliphate and the associated oath swearing. Hence, they are assured of selection to specific political positions, which obligates them to serve the interests of the

caliphate even if such interests are against the interests of the people. They become agents that serve to convey peoples' collective wealth to the caliphate. They impoverish the people, leaving them poorly educated and without jobs. Then they turn around and call the people "miscreants and criminals," who then must be eliminated by inviting the caliphate's military, ironically, a military that is heavily populated by "real miscreants" from Fulani (repented Boko Haram, ISWAP, Miyetti, Alah, etc.).

Most people of the world will fight to the end when faced with threats to their survival and wellbeing. So it is natural to agitate for the betterment of our people. It is only through agitation that one may achieve the concept of equity and justice. Given the scale and dept of the issues, Biafra freedom is the preferred realistic solution. Our leader Mazi Nnamdi Kanu famously said we have crossed the Rubicon. Today, here in Helsinki, through the instruments of Biafra self-referendum and Helsinki declaration, we take another decisive step that takes us closer to actualization of our freedom and Biafra independence.

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2.0 BIAFRA CHARTER

2.1 DEFINITION OF CHARTER

This document, the Biafra Charter ("the Charter"), is the organic and foundational agreement for the establishment of a National Structure, Governance Structure, Governing Authority and a Basic Code of Conduct for the functionaries and peoples of Biafra.

The Biafra Charter is a formal instrument which at once constitutes:

- 1) Authority
- 2) Mandate
- 3) Contract
- 4) Memorandum
- 5) Terms of Reference
- 6) Reference

for the matters which are addressed or referenced by the Charter, and in accord with such matters addressed or referenced therein, granted by the Nation of Biafra, through the collectivity of the representatives of the communities and peoples of Biafra, to the functionaries and for the functions stated in the Charter.

2.2 PURPOSE OF CHARTER

1) The primary purpose of the Charter is to establish an enduring National Structure, Governance structure and Basic Code of Conduct for the people and the functionaries, as directed by the peoples of Biafra, which contribute to and inform a future National Constitution.

2) In addition, the Charter has provided the platform for the formation of Biafra Republic Government in Exile (BRGIE) and Biafra De Facto Government (BDFG) to serve the Nation and People of Biafra during the period that Biafra is under the occupation of Nigeria.

2.3 ORGANIZATION OF CHARTER

This document is sectionalized into:

- A. Biafra Charter Authorization
- B. The Federal Structure of Biafra
- C. The Charter Constituting the Government of the Federation of Biafra
- D. The Declaration of Nine Basic Laws
- E. Amendments

2.3A BIAFRA CHARTER AUTHORIZATION

Whereas the Peoples and Nation of Biafra and their land and property find themselves under physical, sociologic, political, economic and psychological subjugation sine the 1914 amalgamation of the southern and northern protectorates and has continued under different political dispensations by the State of Nigeria, in particular since 1970, a "state of occupation," by Nigeria, of Biafra, has existed and continues to exist with indiscriminate killings of Biafra people, forceful disappearance of Biafra people, unlawful invasion, destruction of properties (homes and businesses), government sponsored invasion of indigenous communities and being aided by the military, police and other security agencies with the main objectives of ethnic cleansing, land grabbing, and Islamization.

Unwilling to continue to live under such stifling servitude while suffering such indignities as are inappropriate for human beings, Biafrans are determined to exercise their natural and legal rights to Freedom and Liberty.

NOW, therefore, We, the Peoples of the Federation of Biafra have RESOLVED to actualize, renew, re-affirm and continue in accordance and pursuant to the May 30, 1967, Biafra Independence Declaration, with all the implications thereof.

In re-affirming the Independence of Biafra, the Peoples and Nation of Biafra make neither war, nor peace, with the State or peoples of Nigeria; rather, we exercise a Natural right, a Popular right, a Political right, and a right supported by United Nations Organization Charter and International laws—the right of Self Determination; right to self-defense; and right to self-governance; in the certain realization that only the effective exercise of Self-Determination by the Peoples and Nation of Biafra will end the state of occupation and subjugation by Nigeria of Biafra.

In furtherance of this exercise, the Biafra Charter, a formal framework of the People and Nation of Biafra, lends authority to, and issues a mandate for, the creation and formation of Biafra De Facto Government (BDFG).

2.3Ai Mandate of BDFG:

to create, form, operate and manage a De Facto Government for and by the Peoples and Nation of Biafra; such government:

to function, in the meantime, as a bona fide government of Biafra in the manner of legal, customary and decent governments;

to secure the Freedom and Liberty of Biafra and its peoples from occupation by Nigeria, based on Self Determination paradigm and principles, with all haste and by all means necessary;

to represent the Sovereignty and Interests of Biafra and its people in the Region and in the World at large;

to project the Sovereignty, Independence and Humanity of Biafra and its people at all times;

to constitute a Transitional Government of Biafra (TGB) immediately after liberation of Biafra from Nigeria for a specified and finite duration not to exceed four years, pending the formalization of Biafra State structures post-occupation and post liberation.

To secure Biafra people and its territory, the Biafra Republic Government in Exile has formed and deployed the Biafra Liberation Army (BLA), Biafra Resistance Fighters (BRF), Biafra Airforce, Biafra Navy (The Black Marines and the Dragon Fighters Marines).

2.3Aii Structure of BDFG:

The BIAFRA De Facto GOVERNMENT shall consist of 2 arms:

A Biafra Republic Government in Exile (BRGIE), based outside of Biafra

A Biafra Government within Biafra, to be known as "Biafra Republic Government in Homeland" (BRGH)

Both arms shall function in tight coordination, and in harmony, with the BRGIE in the apex role.

2.3Aiii Functions of BDFG:

The sole function of BRGIE and BDFG is to carry out the Mandate of the BIAFRA De FACTO GOVERNMENT as stated in the Biafra Charter Authorization.

BRGIE shall respect laws of host countries in furtherance of this Mandate.

BRGIE shall respect international laws dealing with Self Determination and Protection of Human Rights and rely in particular on the Geneva Conventions Protocol II.

BDFG will work with our peoples at home—in Biafra Territory; and in Nigeria (cognizant of the State of Nigeria's occupational forces foisted over our people), to keep alive and project Biafra's Sovereignty and Independence in accordance with the Mandate, and to mobilize,

organize and manage our people for sociopolitical activism in order to carry out our resolve for Self Determination.

At all times, the functions of BRGIE and BRGH are to be well-coordinated, harmonious, complementary and seamless.

Following the liberation of Biafra from Nigeria, the Biafra De FACTO Government (consisting of BRGIE and BRGH together) shall form the nucleus of the TRANSITIONAL GOVERNMENT of Biafra (TGB), under the direction of the peoples of the Nation of Biafra, in order to conduct the governmental affairs of Biafra, guided by the Biafra Charter, for a period not to exceed 4 years, during which Biafra puts formal structures in place to continue and to succeed as a Nation under a permanent Constitution of the Nation of Biafra.

2.3Aiv Conduct:

The conduct of the BIAFRA De FACTO GOVERNMENT shall, at all times, adhere to the basic principles and laws of the Biafra Charter.

2.3Av Term:

The term of BDFG shall last from now, OCTOBER 20, 2023, until Biafra is fully liberated from Nigerian occupation. Immediately after the full liberation of Biafra, the Biafra De FACTO Government shall transform into the Transitional Government of Biafra (TGB) during which Biafra sociopolitical and civic structures shall be put in place, a period not to exceed four years. At the conclusion of that period, the Transitional Government of Biafra (TGB) shall, unconditionally, cease to exist; and shall be replaced by a duly constituted Government of Biafra, following a Constitutional Conference.

2.3B THE NATIONAL STRUCTURE OF BIAFRA

2.3Bi The Structure of Biafra

Biafra shall be constituted of autonomous self-governing, self-regulating entities called “States,” along with their respective populations, who have mutually decided and mutually chosen to create an umbrella governance system called “The Government of the Federation of Biafra,” otherwise known as “CONFEDERATING STATES OF BIAFRA (CSB),” to which these participating States give the power and authority, carried out through the instrument of properly and formally elected representation of the States, to constitute “The Government of the Confederating States of Biafra,” with all the implications of “Government” thereof; including:

to represent, as a Nation, all the participating States in all areas where such is required and is customary practice of modern Sovereign and Independent Nations, such as:

- a) Defense and National Security
- b) National Air Space and International Waters definition and management
- c) International Trade and Foreign Exchange Management
- d) International Relationships and Diplomacy
- e) International Borders, Boundary Definition and Management
- f) Citizenship and related issues, including Passport and Visas
- g) Currency
- h) Census

to make harmonized laws binding on all the States and to apply and implement such laws uniformly among and within the States

to ensure uniform citizenship rights of each and every Biafran citizen across and within the States,

to construct and maintain physical and functional systems facilitating communication, education, healthcare, energy supply, trade, transportation and National culture among all the States.

2.3Bii The Participant States

The concept, use and practice of “States” are designed to ensure autonomy and respect for every group; to encourage the unhindered thriving of every group; to protect, preserve and respect the right of ownership and management by each group of its own natural, material and socio-cultural resources; and to ensure adequate and equitable representation both locally and at the National level, thereby retaining real power in the hands of the communities.

- a) The geographic sub-units qualifying as “States” and the criteria to be used will be determined by the peoples of Biafra, conscious of functional capability, practicality and stability factors.
- b) There shall be 33 (Thirty-two states plus Ebube) States unless and or otherwise amended by the peoples of Biafra.
- c) Membership of a State shall be automatic for all native peoples and other residents of the Provincial community at the time of creation of the State
- d) Residence within a State will be determined by the state and in accordance with federal constitution
- e) All rights of Citizenship of Biafra will be respected and enjoyed by all
- f) The Laws of Biafra shall take precedence over the laws of States.

2.3Biii Counties

Counties are geographic subdivisions of the state. Each State shall be made up of three senatorial districts with each district comprising of five counties as described in relevant Confederating States of Biafra structure and governance publication. Counties are the equivalent of local government areas and function as such.

2.3Biv Districts

Districts refer to groupings of geographic locations for the purposes of representation. At the national level, districts refer to the collection of counties that constitute Senatorial Districts (5 counties) or House of Representatives Districts (3 counties). At the state level, a district is a county while at the county level, a district is a group of 5 towns.

2.3C THE CHARTER CONSTITUTING THE GOVERNMENT OF THE NATION OF BIAFRA

2.3Ci Preamble

We the Peoples of Biafra in praise of our God do hereby proclaim this government of Biafra by the power and authority of our common law founded in the expressed free will of our peoples. We do solemnly declare the promise of Biafra's posterity and our common commitment to the freedom, liberty, respect of human rights, prosperity, happiness and fulfillment of ourselves and the generations of Biafrans to come.

Declaration of Principles:

Principle 1: It is a fundamental truth that all of Biafra's peoples shall possess the first right of decision for the common good and each shall be respected with equal dignity.

Principle 2: The Biafran peoples possess the right of self-determination, and by virtue of that right freely choose a social, economic, political and cultural future according to their needs and customs.

Principle 3: The peoples of Biafra reserve the right to freely exercise their religious beliefs without coercion or expressed intolerance; and the government of Biafra shall not create or promote one religion over another; and neither shall the practice of bigotry, intolerance and or cruelty be condoned as a religious right.

Principle 4: The lands and natural wealth of Biafra shall belong to the respective peoples and communities of Biafra; and shall be secured to the peoples as individual private property and communal property; lands and natural wealth may be expressly conveyed (by the people) to the government of Biafra for development purposes and for the collective benefit of all of Biafra's peoples in accord with laws of the land.

Principle 5: Each person possesses the fundamental right to information, knowledge and ideas; and to write, speak and otherwise express himself or herself freely; the Government shall make no law in principle or kind abridging these rights.

Principle 6: The government shall not enter property or dwellings or take personal property without authorization by Biafra Parliament. In taking such property, it must be considered and provable that government acquisition of the private property is for the best interest of Biafra people. That said, no single individual regardless of political position shall have the authority to seize private property, including land, with the sole intention of transferring ownership to another. Transfers of private lands and property to the government must be accompanied by adequate and commensurate compensation. Private property owners whose properties are being acquired shall have recourse to the law to address any grievances.

Principle 7: No people among Biafran peoples shall be denied their culture; each culture shall be fully respected under the law; and all cultures shall be held in the highest respect as equally valued.

Principle 8: The first language of the government of Biafra shall be English, but each community may opt to conduct County matters and decisions, trade and education in the local language, and such shall be respected.

Principle 9: All powers not specifically vested in the government of Biafra shall remain in the Biafran communities.

2.3Cii Article I

The Structure and Powers of the Government of Biafra

Section I: Legislative:

Section 1.1 The Peoples Council

There shall be a Peoples Council made up of Biafran Peoples which shall have the powers as enumerated:

- (A) Establish and mint currency.
- (B) Levy Taxes
- (C) Originate a budget and Appropriate Revenues for the benefit of the Peoples of Biafra
- (D) Originate laws for good order and the conduct of civil society.
- (E) Raise an army
- (F) Authorize a Declaration of War
- (G) Oversee the execution of laws

Section 1.2 Council Membership and Service:

(A) The Peoples Council shall have membership from all levels of Biafra society where each person who shall be at least the age of majority (18 years) shall be elected by his or her community to represent the community.

(B) Each member of the Peoples Council shall serve a term of three years for no more than three terms.

(C) The Peoples Council shall define its rules of procedure.

During the period of transition, the membership of the Peoples Council shall encompass members from the Diaspora and individuals from the Territory of Biafra with a total of one hundred and fifty members who shall serve as Counselors-At-Large representing Biafran citizens.

No Counselor shall receive compensation except as provided by the Biafra Government, and no payment shall be lawful from any other source either directly or indirectly. When a Counselor shall seek the support of the citizens to take and hold office, no payment shall exchange hands between the citizens and the Counselor in any manner for the purpose of conducting a campaign to promote or advertise one's candidacy. The Government of Biafra shall be the sole source of campaign finance whose funds shall be distributed equally among qualifying candidates.

Section 1.3 The Nations Chamber

There shall be a Nations Chamber comprised of thoughtful and judicious persons elected from their communities for their wisdom and their character in society with the powers as enumerated.

(A) Advice and Consent on the appointment of members of the Judiciary and the Ministry.

- (B) Oversight of Peoples Council, Judiciary and Ministerial arms of government
- (C) Staggered term of 6 years
- (D) Ratification of Treaties with foreign powers
- (E) Authorization for the establishment of Embassies and Consulate information offices.

Section 1.4 Nations Chamber Membership and Service:

- (A) The Nations Chamber shall have membership from all levels of Biafra society where each person shall be a recognized and respected elder with demonstrated wisdom and good character and who shall be well informed as to the necessary requirements for serving the peoples of Biafra.
- (B) Each member of the Nations Chamber shall serve a term of six years except for two thirds of those serving in the first Session.
- (C) One third of the Nations Chamber shall be elected in the first session for two-year term, One third shall be elected for a four-year term and one third shall be elected for a six-year term. After the conclusion of the first two-year term, elections shall be held for those seats that shall have concluded; and the winning candidates shall hold their seat for a six-year term thereafter. After the conclusion of the first four-year term, elections shall be held for those seats that shall have concluded: and the winning candidates shall hold their seat for a six-year term thereafter. Finally, at the conclusion of the first six-year term, elections shall be held for those seats that shall have concluded; and the winning candidates shall hold their seat for a six-year term thereafter.
- (D) Each member of Nations Chambers shall serve no more than 2 consecutive terms of 6 years each.

During the period of transition, the membership of the Nations Chamber shall include members from the Diaspora and individuals serving citizens within Biafran Territory with a total of eight members representing the Diaspora; and 66 members (two from each State) serving the citizens living inside Biafran Territory. During the Transition, the Nations Chamber shall convene its sessions at locations adjudged feasible and secure.

2.3Ciii Article II

Section I: Judiciary

A general-purpose Court of Law shall be established with a Superior Court which shall have jurisdiction over all legal matters concerning the Charter and its interpretation, and three Appellate Courts having Jurisdiction over matters of civil and criminal law, in the northern, Eastern, southern, and Western States of the Nation of Biafra. Community decisions made by relevant authorized community-structures, or by a local Civil Court, may be legally challenged by formal appeal to the Appellate Court and to the Superior Court for final judgment.

The Judiciary reviews and adjusts, when necessary and appropriate, the laws originating from the Peoples Council to be in consonance with the Charter.

Section II: Membership

There shall be seven members serving the Superior Court appointed as a result of nomination by the Peoples Council; and subject to approval and ratification by 3/5ths of the membership of the Nations Chamber, with the same requirements for filling vacant Judiciary seats. Where new Judiciary positions are required, they shall be created by the authority and decision of the Nations Chamber and the Peoples Council. The Judiciary shall define and determine its rules of procedures.

2.3Civ Article III

Section I: Ministerial

Prime Minister

There shall be a Council of Ministers with the First Minister serving as "first among equals."

The office and official title of the First Minister shall be "Prime Minister." The Prime Minister shall be elected by a majority vote of the people of Biafra. The Prime Minister shall have primary executive powers subject to oversight by the Nations Chamber. The Prime Minister shall have the power to veto legislative measures enacted by the Peoples Council, but such a veto shall be overturned by 3/5ths vote of the Peoples Council.

Section II: Membership of Ministerial Council

Members of the Ministerial Council shall be nominated by the Prime Minister and shall require 3/5ths majority vote of the Nations Chamber for appointment and ratification.

Section III: Ministerial Posts

During the period of Biafra Government in Exile and Biafra De Facto Government, there shall be at a minimum, a Minister of Foreign Affairs, Minister of Security, Minister of Domestic Affairs, Minister of Justice and Minister of Economic and Commerce Affairs. Such additional Ministries shall be created as needed by recommendation of the Prime Minister and approval and ratification of the Nations Cabinet.

2.3Cv Article IV

Section I: "Community" Governments

Community governance shall strongly reflect effective community participation directly and or by representation or delegation; and shall reflect community issues, needs, and community values.

Community governance shall, for the most part, mirror the National governance in structure, scaled appropriately. Such structure consists of a “debate-discussion-and-legislative” body, an oversight body, an executive body with a chief executive officer, and a Judiciary.

Section II: Tiers of Community Government

State Government (Apex Government)

Chief Executive Officer: State Administrator

Other elected members: Representatives.

County Government (Local Government)

Chief Executive Office: County Manager

Other elected members: Councilors

Municipal Government (City / Urban)

Chief Executive Officer: Mayor

Other elected members: City Council Member

Town/Village Government

Chief Executive Officer: Chairman

Section III: Community Government functional Structure

Community Legislative Council: Peoples Council of representatives

Community Judiciary Council: Judiciary functions

Community Oversight Council: Elected Elders based on wisdom and character

Community Executive Council: with a chief executive officer elected by the people.

Section IV: Powers of Community Governments

Communities may not make laws contrary to the Biafra Charter.

2.3Cvi Article V

All representative membership of the governments in Biafra shall be by open ballot election by the peoples.

Elections must aspire to the highest ideals of democracy. Biafra will have a national database from which individuals that attain voting age (18 years) will be automatically registered and issued a voting card. All eligible voters shall have the freedom to vote for a candidate of their choice without intimidation. Individuals engaging in voter intimidation shall be prosecuted according to the law. It is the responsibility of the Biafra Government to enroll citizens when they turn 18.

2.3D DECLARATION OF NINE BASIC LAWS

2.3Di Identity

The identity of each individual is traceable through the mechanism and family of human species, the larger family or circle of the universe, to an ultimate Original Principle which may be personified or personalized in a manner that affords the most meaning to the individual. Therefore, the individual is seen as a direct expression of that Original Principle; the Charter shall not allow, respect or support any law or laws, which by their nature or application or implementation, diminish or militate against this attribute and identity of the individual.

2.3Dii Rights

(A) The basic and original rights (Fundamental Rights) of an individual are not earned and not assigned but naturally accrue to the individual by virtue of the fact of the individual's identity as recognized above, whence such rights derive. The Charter shall

not allow or respect any arrogation resulting in the deliberate or calculated curbing or denial of such rights.

(B) The tangible and material aspects of these rights include, but are not limited to:

I) Freedom and Liberty

II) Life and Existential Fulfilment

III) Knowledge, Education and Enlightenment and their application

IV) Evolution and Creativity

V) Ownership and Entrepreneurship

2.3Diii Laws

(A) The goal of Laws is to set common standards and common reasonable boundaries governing relations between or among individuals or parties for their mutual benefit.

(B) It is self-evident that all laws are constructed by human beings and for human beings, and are designed to deal with human perceptions, conflicts, uncertainties, anxieties and vulnerabilities.

(C) Since laws reflect changing human needs, human understanding and perceptions, laws are not to be static, but are to be reviewed and revised accordingly, always with the goal of protecting the basic and original rights of the individual and respecting the individual's inviolable identity as declared above.

(D) Laws shall be made by the collectivity of the people to reflect, not necessarily the majority or the minority, but the best judgment of the people and the highest understanding of their identity and fundamental rights as declared above. In doing so, the people shall devise and design and revise as necessary the ways and means and mechanisms of making laws in order to suit them and their needs.

(E) No laws shall be imposed or foisted on the people by any institution or persons or principalities or by any other arrangement. The people shall make their own laws by whatever mechanisms they choose, and ratify such laws by whatever mechanism they choose, and live by those laws.

(F) It shall never be the goal or objective of any law or laws to make or force a perfect, crimeless society because human behavior is never collectively or even individually perfect, no matter what the accepted norms are. The design of laws and the prescription of consequences of breaking laws shall be guided by this understanding in order to avoid placing undue burdens and obnoxious oppression on the law-abiding society.

(G) The Charter of the government of Confederating States of Biafra may be amended according to rules set by the People; but shall not be suspended for any reason; EXCEPT in times of imminent threat to the security and existence of the nation, and only by decision of Nations Chamber, and for specified periods not to exceed 60 days, renewable in 60-day tranches at the discretion of the Nations Chamber; at the request of the Prime Minister. The situation devolves back to the original Charter should renewals not be granted, or in any other circumstance otherwise.

2.3Div Governance

The people shall choose how they will govern themselves. Such governance will always function in such a way that it is transparently obvious that in deed and in fact, the people are governing themselves, by themselves. The fact that the people choose a mode or mechanism to effect governance shall never be construed to mean the ceding or handing over of the function, instrument, authority and or power of governance to that mode or its agents and agencies. Such agents and agencies serve only at the discretion and pleasure of the people, and wield as much power as delegated by, and on behalf of the people, ready to relinquish such at the command of the people. Under no circumstances shall the

ownership of the power and other trappings and attributes of governance, and governance itself, leave the people or be taken from the people.

2.3Dv Government

(A) The people may choose "Government" as a modality and agency to carry out the powers of governance. Such Government becomes a service whose master is the people, whose terms are determined by the people; a service rendered for the people and to the people, functioning at the pleasure of the people, for as long as the people desire its services. No Government shall be, or shall act as a master over the people, or a master of the people. Above all, no Government shall be independent of the people, or "set itself apart" from the people, or set itself as a parallel process or entity with regards to the people. No persons or agencies working in Government shall "rule" over the people or rule the people or arrogate to him/her/itself any powers or authorities of rulership of the people or over the people; but such must at all times be servants of, and subordinate to, the people, where full accountability and responsivity are required at all times.

(B) The people shall determine the form of Government that suits the people, consistent with the principles declared above, and their options shall not be limited to prevailing styles and forms around the contemporary world.

(C) The sole purpose of Government is to facilitate, within the authority, power and resources allocated to it by the people, in every manner feasible, the growth, development and fulfillment of the people in a safe, secure, healthy and just environment.

2.3Dvi Secularity

(A) The Nation of Confederating States of Biafra is founded on the Original Identity Principle which declares the self-evident: that the individual is an expression of the ultimate Original Principle, with Whom or with Which the individual shares and enjoys a

unique, unalterable relationship. It is up to the individual to personalize and or personify this relationship according to the individual's understanding.

(B) As such, the Nation as a collective does not endorse any particular religion, and freedom of religion-choice, association and worship is guaranteed. The supreme laws that regulate and arbitrate interactional behavior and transactions among citizens of Biafra shall at all times derive from the Nation's constitution, regardless of the parties' religious affiliation.

(C) The Nation of Confederating States of Biafra does not recognize as Religions institutions that propagate hatred, bigotry, racism, sexism and inequality of human beings as their primary doctrine; nor does it recognize as religion any institutions or institutional practices which do not recognize the fundamental rights of the individual as declared above, or which as a matter of doctrine violates those rights. The Nation of Confederating States of Biafra does not recognize as Religions institutions which preach or practice coercion, including forced conversions or forced membership. No exceptions shall be made just because of the acceptance or classification of such institutions as religions elsewhere.

2.3Dvii Responsibility of Citizenship

The prime duty and responsibility of every citizen is to know, respect, protect, and to defend the fundamental rights, as declared above, of other citizen(s) and of himself or herself, all citizens being equal and treated equally, without exception. A huge part of this duty is to make all efforts to ensure that the government and governance are under the direct control of the people at all times, and not the other way around. It is the supreme duty of the citizenry to own and exercise the Sovereignty of the Nation and not cede such to the "State" or to the government.

2.3Dviii Property Ownership

The sanctity of rightful ownership is to be preserved at all times and in all circumstances, reflected by the respect of ownership rights-whether it be physical property, natural property, intellectual property, or any other form or type of property; property of an individual, group(s), institution or organization; or communal, community or government property. The rights of ownership of property include but are not limited to: control, maintenance, management and disposition. Under no circumstances would the Government violate such rights; rather, Government will use its instruments to determine, validate, and/or assign rightful ownership in case of dispute or doubt; and to enforce laws, which respect and protect these rights.

2.3Dix International Relationships

The People, through their government, shall determine the relationship of the Nation of Confederating States of Biafra with other Nations and States of the world. There should be no incongruity between the attitude of the Peoples and their government towards any other Nation. Confederating States of Biafra recognize and respect the rights of other individuals from other Nations; and the International rights of such Nations; and expect the same in return. The Confederating States of Biafra have a strong preference for mutually respectful inter-national relationships.

2.3E AMENDMENTS

This Charter may be modified or amended when necessary by 3/4 vote of the Peoples Council and 3/4 vote of the Nations Chamber.

2.4 AFFIRMATION AND APPROVAL

This Charter is hereby authorized and affirmed by the approving hand of the Prime Minister of the Biafra Republic Government in Exile (Hon. Ekpa Simon Njoku) and by simple majority vote of Cabinet members of Biafra Republic Government in Exile/Biafrans in

attendance at the Helsinki Self-Referendum Convention 2023. This charter is therefore called The Biafra Helsinki Declaration October 20-21, 2023.